



Moving far beyond the Separated Fields of Patriarchal Scholarship

The Qualitative Leap of Philosophical Daring

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Lene Klitrose

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Lene Klitrose

**Moving far beyond the Separated
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Preface

The papers published in FREIA's paper series nos. 17 - 25 were all presented at the conference on **Gender Relations - State, Market, and Civil Society: The Nordic Experiences in a European Perspective**, arranged by FREIA - Feminist Research Centre in Aalborg, Aalborg University, August 14 - 18, 1993.

The idea of the conference was to examine the development of gender relations in Denmark/the Nordic countries in a comparative European perspective. In focus was the relationship between state, market and civil society/the family in the Nordic countries: the significance of this relationship to the development of gender relations - and in reverse, the influence of gender relations on the development of the Nordic welfare states. A comparative European approach was chosen for its usefulness in highlighting the specificities of the "Nordic model" regarding gender relations.

A primary purpose was to strengthen national and international cooperation on Ph.D. programmes in Social Science Gender Studies. The conference addressed Danish senior researchers within the Social Sciences. A few Ph.D.-students were invited as well as experts from other Nordic countries and international capacities within the field. The number of participants was 25. The conference was financed by the Danish Social Science Research Council.

The programme of the conference included four sessions:

- I. Gender and the Labour Market
- II. Gender, Welfare, and the Family
- III. Gender, Power, and Democratic Citizenship
- IV. Gender Theory and Feminist Research.

The full programme of the conference will be found at the end of this publication together with a list of the conference papers published elsewhere.

Ruth Emerek & Anna-Birte Ravn

Behind all the temporary structures and all the variable cultural, social, economic, interpersonal and personal masks, patriarchy is at its inner core a system of denials.(1) Denials of life that shape our contemporary anticulture in details! As far as I am able to see, there are three main denials. The denial of women, of nature and of death. In each of these areas of life there are several forms and degrees of denial, which all demand the same ethical practice: destruction. Whatever is denied is doomed to destruction. The denials come into existence only through destruction of the denied. Therefore patriarchy has always been and will always be a community of violence.(2) As long as the denials are not dis/covered and dis/spelled, they will determinate the life experience and the lived life of the individual and the collective.

The formulations of the denials are hidden on the bottom of the anticultural garbage can. In the official language they are called myths and religion and we are correctly told that myth and religion is about the unspeakable - about the timeless life that joins us together as people.(3) A spiritual dimension, which is sensible not only for the believer but also for the secularized person for whom the transcendent God has been dead for a hundred of years. According to the unbeliever myth and religion are symbols and tales about how humanity has interpreted life on earth.

What we are not told is that the unspeakable which joins us together consists of the myths and the religion that IS patriarchy. Patriarchy is the **religion** of denials and its myths function as the primary hermeneutic paradigms, which legitimate the HiStory of violence and exploitation. Myths are not innocent tales. On the contrary they are the raw material of patriarchal anticulture.

The Western anticulture is modelled first of all on the Judeo-christian myths, but also the Neareastern, Greek, Roman, Celtic, Nordic and

Etruscan myths belong to the heritage of denials. The myth was made to hide the denied. Hence the myths are not simply unusable garbage, but worthy guides to the denied Reality beyond the patriarchal pseudoworld. The myths are transparent.(4)

In this paper I shall concentrate on one of the denials and how it is made visible in myth: The denial of women's intellect, capacity for rational thought and autonomous studying.

I consider this denial one of the deepest patriarchal woundings of women. It lies **as** the very beginning of patriarchal science and philosophy and it explains itself unmistakably in the myths of Athene. Without denying and wrecking women's intellect patriarchy would never have succeeded in the universal violation of women's life.

The extent of this wounding can as an introduction be indicated by how feminist scholars deal with the old assumption of man as reason/mind and woman as intuition/feeling/body in the discussions of feminist theory. I will offer two examples. In Sandra Coyner's essay on women's studies as an academic discipline she expresses scepticism of a research based totally on experience: "If traditional academic scholarship has emphasized observation (implying a separation of the observer and the observed) and logic, we are not thereby limited to subjectivism, spiritualism, revealed knowledge and intuition".(5) And in introduction to "Feminist practice and poststructuralist theory" Chris Weedon warns: "...we cannot afford to abandon reason to the interests of patriarchy".(6)

We womanthinkers have blindly accepted the pronouncing of the males' world as a rational world and we emphasize that we must be rational too, if our feminist studies shall succeed to remove the limitation of patriarchal thought and to reform the patriarchal academic

fields. We take it for granted that the traditional patriarchal fields are founded on rational thought! Fields from which women were excluded until recently!

The fields of the patriarchal academic tradition have grown out of the denial of women and especially of women's intellect. In their theories, methods, methodologies, epistemologies and interpretations women have been totally absent except as objects - as the second sex. How can this be named "observation and logic"? How did we come to believe that man and reason were connected on an almost ontological level??

Because we have never really recognized the extent of his denials. We have been so preoccupied with getting access to his temples of words, that we never had the time for really hearing the emptiness of his speaking.

The fact is that the patriarchal male is an extremely bad thinker, but expert in manipulation and reversals of facts. The denials of his academic traditions and the denials of his own life make rational thinking impossible. The external evidence of his irrationality is the visible structures of society and the exhausting and plundering of the natural world. It is not rational to ruin the conditions for human and animal life! The internal proof of his badthinking is hidden in contradictory argumentation, his theories, methods and interpretation. Unravelling this is what women's studies first of all should be about. More about this later.

The male certainly succeeded in making the woman believe that he was a rational creature and that she was incapable of creative logic and rational thinking. It is time to be archaeological, that is concerned about the beginnings. So I have dugged in the garbage can and found

the myths of Eve in the garden of knowledge, of Lillith in the Hulluputree, of Nidaba in the house of wisdom, of Frigga in Fensalir, of Sophia.(7) The myths about these goddesses all deal with the patriarchal wounding of feminist thinking. A wound which becomes extremely visible in the Greek myths of Pallas Athene on which I shall concentrate in this paper. The myths of Athene are lurking in the background when Aristotle proclaims: "As the poet says: Silence is a woman's glory", (8) and it is the unconscious paradigm of Plato's vision of the integrated woman: "All the pursuits of men are pursuits of women also, but in all of them woman is inferior to man"....."and those women who have such qualities are to be selected as the companions and colleagues of men who have similar qualities". And with anxiety he asks: "If women are not to follow absolutely the same way of life as men then surely we shall have to work out some other programme for them?" (9)

The similarity of the problems raised here by Plato and the contemporary debate among feminist scholars about autonomy versus integration is striking.(10)

The Western HiStory of science and philosophy has been developed on the heritage from Plato and Aristotle. The aristotelean imperative of silencing the women have until recently been the main strategy in wounding women's intellect. And when she was silenced deeply enough, she was permitted admission to his intellectual programming, so she could be a worthy companion of men. And the great Taboo of women's independent, original, selfcontained, unmediated thinking became an unquestioned almost instinctive matter of course. The patriarchal wounding of women's intellect is a story much older than the oldest Lords of philosophy. It begins with myth.

Athene as the Mythic Paradigm of the Intellectual Patriarchal Woman

Athene is a companion and counsellor of men. There are several myths and stories of her deeds. I will focus on the three myths especially relevant in the context of this paper. Myths about silencing, integration and the possibilities of autonomous feminist thinking.

The Birth of Athene

This is a retelling of the myth as it is found in the Theogony of Hesiodos:

Metis was the wisest of gods and men. She was raped by Zeus and when she became pregnant he beguiled her into letting him swallow her, since he knew she would first bear Athene and then another child, who would become the ruler of universe. Having swallowed her, he had her always with him to advise him. Athena was in due time born from his head, fully armed, with a mighty shout.(11)

Metis was not an Olympian, but a Titan (the older generations of goddesses and gods). Her name means: wisdom, knowledge, skill, craft, counsel, plan and undertaking. As a verb it means: contrive and device. It is etymologically connected with the word mother and with the latin metior, "to measure" and also with the word mathematics.

Charlene Spretnak has made a collection of pre-hellenic myths, in which she makes clear that Athene once was a goddess born parthenogenously of her mother Metis, known on Crete and in Greece. An independent goddess of rationality and culture.(12) Jane Ellen Harrison states: "Athene was the "maiden of Athens", born of the earth as much as the Kore of Eleusis. Patriarchalism wished to rid her of her matriarchal ancestry".(13) And Robert Graves makes clear that: "Athene, the Athenians' City Goddess was the parthenogenous

daughter of the immortal Metis, Titaness of the fourth day and the planet Mercury, who presided over all wisdom and knowledge".(14)

Metis and Athene are metaphors of the imprisoning of women's intellect in patriarchy. An intellect limited to serve the Lords. They raped it and called it their own. Metis is the metaphor of the silenced autonomous intellect - the woman's "love of wisdom" (philosophy) - and her stolen daughter a metaphor of the active, integrated intellect that in fact makes an enormous effort to make patriarchy intelligible. She systematizes the irrationalities of the Lords and She makes patriarchy an endurable place to live in. But she denies her mother openly:

"There is no mother bore me for her child
I praise the Man in all things
save for marriage
Whole-hearted am I, strongly for the Father".

So says Athena in The Eumenies.(15) She is a child of The Father and she protects him and is protected by him. Protected and deprived of her own ability to think - her own intellectual passion. What passionates her is on the contrary, when one of her mortal sisters begins to weave her own tapestries of knowing. This fills her with rage and disgust.

Encounter with Aracne - The Spider

The myth of Aracne has survived in "The Metamorphoses", which is a collection of ancient Greco-Roman myths re-created by the Roman poet Ovidius. The story goes like this: (16)

Aracne was a poor but very skilled weaver who had challenged Athene to compete with her in weaving.

Then Pallas put on years and a grey whig,
Leaned on a stick to hold old leg upright
And spoke as follows: "My dear girl, remember
All things that elders say should not be spurned.
Wisdom arrives with years - take my advice:
Accept your reputation among mortals
For artful tricks with wool, but give your goddess
Grace for your gifts and ask her to forgive
The thoughtless speeches of a foolish daughter;
You'll be forgiven if you say your prayers."
With a wild look Arachne held her fists
As though about to strike and, flushed with anger,
Said to the mask that Pallas had assumed,
"You've come to see me with a feeble mind;
Old fool, your curse is having lived too long.
Talk to your daughters or your sons' wives, if you
Have them, and I'll advise myself; nor shall I
Argue against gratuitous remarks; we are
Agreed. If you are concerned, Where is your goddess?
And why is she afraid to rival me?"
The goddess answered, "She is here," and dropped
Her mask - Pallas revealed. The Thracian women
And the nymphs fell to their knees. Only the girl
Defied her, yet she stirred; as when Aurora
Flushes the sky with red and the sky pales
To gold when sun goes up, so was Arachne's
Face, her manner cool and fixed; she foolish
Ready to show her skill, raced to her fate.

Then they sat up rival looms across the room and they worked with their fingers and shuttles:

To weave the story of long years ago.

Athene weaves a tapestry of the gods and their victories. Zeus is in the center as the Lord of Lords.

But:

Aracne wove the story of Europa,
Who was seduced by image of a bull
The bull, the churning waves were true to life;
One saw her gazing back to shore and almost
Heard her cry to friends for help, her fear
Of rising waves, her shy feet shrinking back.
Asteria captured by the wrestling eagle
Came next, then Leda on her back beneath
The swan; then Zeus as a satyr,
Piercing at once the lush Antiope
To fill her up with twins; then Zeus as a husband
To innocent Alcmena, a golden shower
To Danae, a tickling flame of fire
To Aegina, a happy shepherd boy to
Mnemosyne, a writing spotted snake
To Deo's daughter. After Zeus came Neptune
Changed to a lively bull to take Canace;
Then as Enipeus he conceived two giants,
And as a ram he took Theophane;
Mild Ceres had him as a horse, and snake-haired
Mother of the winged horse received him wildly
As a bird, Melantho as a dolphin.
Aracne sketched these figures as they were...

Aracne continues and reveals several of the atrocities of the other Olympian gods towards women. When they both had finished, there was no doubt who won the combat:

Not even Pallas nor blue-fevered Envy
Could damn Arachne's work. The gold-haired goddess
Raged at the girl's success, struck through her loom,
Tore down the scenes of wayward joys in heaven,
And with her shuttle of Cytorian boxwood
Slashed the girls face three times and then once more.
Nor could Arachne take such punishment:
She'd rather hang herself than bow her head..

Then she hanged herself, but before she died Athena transformed her into a spider.

The myth doesn't need much interpretation. Its message is selfevident: Athene, the goddess of the integrated women has become a part of the patriarchal system. She begins to talk like an old patriarch, telling the young, much too selfassured girl that "wisdom arrives with the years". Slow down, be happy and satisfied with your position and the credit you already get. Don't compete with a goddess! But Aracne insists on her strength and her ability to weave a gobelin of facts.

Athene is a skilled weaver too, but she is deeply marked by the denials of her fatherland. Being selected and privileged she has to believe in the good intentions of the father. She resists men on the private level, but submits to the public form of patriarchy.(17) Her weaving is determinated by her involvement with patriarchy.

Aracne on the contrary claims her right to think and act selfconfirming and hence sees the world as it is. She is able to tell the truth of the

patriarchal seduction of women. She knows all the different strategies and shapes of patriarchy and its gods. They both weave the "story of long years ago", but only Aracne dares to see what actually happened. Athene must yield to her sister's observations and descriptions, but has the power to punish her. And so she does. She pulls the story of Aracne to pieces and smashes her head - the site of her perceptions and thoughts. Confronted with the denied there is only two possibilities in patriarchy: destruction or selfdestruction. Athene has the power to destruct, but Aracne is forced to selfdestruction and she chooses suicide rather than submission.

Finally Aracne is saved by Athene as the spider. The spider is the repressed ability of depthanalysis and of autonomous research and thinking. She is the repressed thinker that isn't addicted to male approval.

Myth has much more to say about the wounding of women's minds.

The Slaying of Medusa

Medusa is a wellknown figure of the male phantasy in literature, art and psychology. Her figure has been used to describe dangerous women. And she is actually very dangerous to patriarchy, if allowed to express herself freely. As the myth will show she is a symbol of the repressed and slain capacity to see and to speak unmediated by patriarchal images of life.

In the following resumé of the ancient traditions of Medusa I draw primarily on Robert Graves' collection of Greek Myths.

Once Medusa was a beautiful woman living together with her two immortal sisters; Stheino and Euryale. The three sisters were called the

Gorgons. Poseidon (Neptune, Zeus's brother) having lost Athens to Athene was filled with rage and took revenge by raping Medusa on the alter of Athene. Athene punished Medusa and made her into a winged monster with an ugly round face, snakes instead of hair, and a belt of the teeth of a boar. With her gaze she was able to turn men looking at her into stone. She continued to live far out west in a dark grove under the earth together with her sisters, who were also very ugly and grim.

Perseus was a young and strong hero, who was challenged to catch the head of Medusa by his stepfather. Athene heard this and was at once ready with her help. She hated Medusa and she guided Perseus to her place and instructed him how to behead her, without looking directly at her. He succeeded and from her dead body arose the winged horse: Pegasus. Perseus was grateful for the head and Pegasus carried him all the way home. Later Pegasus was frequently the carrier of heroes. As an example he helped Bellerophon to fight the Amazons. And it was said that he carried the thunderbolt of Zeus. Athene was given the head of Medusa and used it on her shield, the Aegis, which was a gift from her father. That shield made her invulnerable in war.(18)

This is the story about the total silencing of women's voice and the transformation of a woman-identified thinking into a fixed, un-moveable will to "power over" and into a surrender to the patriarchal creativity grown out of Medusa's dead body.

In Barbara Walkers book: "The Crone", there is an interesting observation about Medusa: "Medusa was a variant of the Greek name for Athene's mythological mother, Metis..." (18) The word Medusa means to protect, rule over, provide for, be mindful of, be skilled. And as Metis it means wisdom and knowledge. We recognize her name in the word "medicine". Her sister Stheino's name means "strength" and Euryale "the wide leaping".

The Gorgon sisters can be taken as an image of intellectual "power from within".(19) A power that is NOT rooted in a fixed, essential womanhood, but in Being a woman who thinks woman-identified.(20) A woman who enjoys philosophical leaping based on embodied observation.

Once Athene was herSelf a woman-identified thinker. One of her epithets was Gorgopis, "the gorgonfaced" and the Aegis was hers long before male-myth dedicated it to her.(21) Graves writes about this: "The Aegis, however, a magical goat-skin containing a serpent and protected by a Gorgon mask, was Athene's long before Zeus claimed to be her father."(22) She was herself born of Metis/Medusa, had the intellectual power of the Gorgons' head inside herSelf and was protected by these powers by their materialization in a mask on the shield.

The patriarchal Athene is a child of rape and denial and confronted with that fact she blames the victim. She demonizes her powers and sends them into exile in the dark places of the west and she is ready to help when the hero volunteers to free her completely of the memory of this monster - her own Self.

Pegasus has always been interpreted positively as a symbol of inspiration and transcendence. The winged horse very early became a favourite of Greek artists and poets. Among modern psychologists, especially the Jungians, Pegasus is an image of the creative forces in the unconscious. Alix Pirani suggests: "He is a symbol of expansive imaginations."(23)

Pegasus arises from Medusa's dead body. Her possibility of speaking from the body, out of immanence, was first raped then repressed and finally annihilated. After this her creativity is delivered to serve

patriarchal interest. Her creativity has become patriarchal - the thunderball of Zeus.

The winged horse is a symbol of disembodied thinking and imagination. It is an imitation of a primal embodied creativity, which, once disembodied, becomes a freefloating force of possibilities that guarantees the continuity of patriarchal depthstructures. It is a creativity that looks very vital but in fact, as the myths of Pegasus demonstrate, is born out of destruction of the body and keeps transforming creativity into destruction. A creativity that is indifferent to facts, because it is ungrounded. The myth of Pegasus legitimates a pure relativism which has reached a peak in postmodernistic thinking and art.(24) Everything is possible. It is a question of which discourse (dis/course) you select for your interpretations and of your paradigms for acts and change. Uncritical, blurred and disconnected thinking and imagination, that's what came out of the dead body of Medusa. Her dead head was used by Athene as an imitation of the protective mask given to her by the intellectual "power from within". The power from within is transformed to "power over". When a woman denies to take her Own Power and becomes an integrated part of patriarchy this power will be used, with the help of patriarchal heroes, in the fight for Power Over others.

Disembodied thinking is condemned to irrationality and "power over-ethics" whereas embodied thinking and creativity is able to see what Is and to look at culture's temporary structures and mindsets with "the eye of death" - the eye that penetrates to the bones.(25) A thinking where the possible is limited by necessity - the necessity of the body and the earth. It is a way of thinking that is very far from the contemporary anticulture of unlimited possibilities - the Pegasusculture, which created the atomic bomb and a world at the edge of selfannihilation.(26) Embodied thinking is not static, but concerned with creating and naming the everlasting process of elemental being - concerned

with immanence. Pegasus thinking is concerned with transcendence - with creating another world than This World. But creating another world than This World is identical with destructing This World. And this world is the only World we will ever have!

Patriarchal myths deny This World and hence the possibility of knowing and being in This World. The wounding of women's intellect was/is an attempt to erase the human capacity of elemental knowing and being.

Elemental knowing can be made available anew by a radical break with patriarchal theory of life on earth and patriarchal methods of exploring this life. Leaving the separated fields behind will enable us to see through all His denials and lies. Unravelling his myths, theories and methods is actually a leap of philosophical daring. It is a Taboo-breaking act, in which we reclaim our intellectual powers from within and prepare to create an autonomous tradition for feminist theories, methods, mythologies, epistemologies and hermeneutics. The unravelling of His mindsets and academic traditions is a precondition for freeing ourSelves of their mindimprisoning effects. Hence it is still necessary that we are able to read his codes in order to decode them. We have to study his fields with the precision of Aracne and the consciousness and gaze of Medusa with the intent to understand deeply what patriarchy is and to strengthen ourSelves against further seduction.

Maybe the reader thinks: "But that's what feminist studies have always been about". I believe this, but I think we have again and again broken our promises and betrayed our hope of real intellectual freedom to ourSelves. I will try to exemplify the deceiving of our intellectual powers.

Between 1986 and 1992 the Danish government granted 9 million kroner to singular projects of women's studies. About forty women were given money and time to study and write.(28) Looking through the subjects of these projects it is thoughtprovoking that almost every project centered around women's recent history and several dealt with women's conditions here and now and to what degree women are an integrated part of society.

What was not in question was the culture and the society as such. There were no projects concerned about radical depthcritique and none of the subjects called for a discussion of the foundations of this society. Not even a single project researched why women have been made invisible, suppressed, burned, raped, damaged by footbinding, gynecology, clitorismutilation.(28) Nobody questioned the internal affairs of modern science. Nobody confronted the HiStory of ideas about life and woman. Nobody examined the ecological breakdown of conditions for human and animal life. Nobody scrutinized the illusion of illusions: the idea of eternal growth. And nobody raised questions about religion, women and society.

Well, I have only read a few of the written results of the projects, so maybe I am not fair. And I am not saying that these projects were irrelevant, but I don't think they go deep enough. The projects aren't really dangerous to patriarchy and if they had been, they would probably never have had the economic support. Radical critique addressing the foundations of patriarchal thinking and acting is Not Wellcome. No one wants to hire a radical, daring woman, who thinks unmediated by patriarchal theory and method.

Feminist studies are still in the hands of the Lords of patriarchal scholarship. They are very open to feminists who are able to demonstrate new exiting angles on problems in state and society. And they

are willing to favour feminist studies economically as long as we concentrate on developing theories and methods that will enrich Patriarchy and make Patriarchy a better place to live in. They support the pragmatism of Pallas Athene and the efforts to integrate women in society.

The Unravelling of patriarchal myth, religion, philosophy, psychology, social, political and natural sciences, theories, methods, social structures, economic politics, gender definitions, education etc. has to be at the inner core of women's studies, if we want to free ourselves and our intellectual passion from the imprisonment in Patriarchy and from being determined by patriarchal denials. Through Unravelling we qualify ourselves for earning our Philosophical Daring!! It will be a dangerous, daring and exstatic (means "standing outside") leap beyond the separated fields of patriarchal scholarship.

I'll try to summon up and point out some possible approaches to a Ph.D.-programme - a programme of Philosophical Daring - in gender studies.

1. Unravelling
2. Weaving a gobelin of facts about patriarchy
3. Spinning and weaving the thread of life

1. Unravelling

- Readings and lessons in patriarchal mythology in order to be able to detect the unconscious paradigms of thinking and acting in the realms of the traditional academic fields and in society.
- Demonstrating and theorizing these depthstructures in the different forms of patriarchy all over the world.

- Developing/Describing/Theorizing methods of unravelling which don't limit our investigations.

2. Weaving a gobelin of facts about patriarchy

- Using the available threads from the process of unravelling to a systematic description of patriarchal atrocities against women, children, brothers, animals, plants, the earth and the universe.
- Point out and expound the irrationality, contradictions, reversals and double standards of morality in patriarchal theory and practice.

3. Spinning and weaving the thread of life

- Developing strategies for surviving and changing the here and now, without being victims of further seduction.
- Spinning and weaving new epistemologies, hermeneutics and ethics for postpatriarchal being and thinking.
- And after this We Will Never Stop Thinking/Spinning, Speaking/Weaving the tapestries of Elemental being.(29)

Notes:

1. In "**Theorizing Patriarchy**" (1990, Basil Blackwell, Oxford), **Sylvia Walby** describes patriarchy "as a system of social structures and practices in which men dominate, oppress and exploit women", p. 20. This system consists of six interconnected levels: paid employment, household production, culture, sexuality, violence and state. Sylvia Walby is very aware of not reducing the origin of patriarchy to one base, such as biology and she views history as open to change. But I think, she lacks the depth patterns beneath the changeable social surface of patriarchy. As she states herself in the conclusion: "Women are no longer restricted to the domestic heart, but have the whole society in which to roam and be exploited", p. 201. Patriarchy as such is not open to change. Only its forms and degrees vary. Defining patriarchy as a system of denials, which determinates all its temporary forms and degrees, I want to stress the importance of exploring the patriarchal mindsets, founded on patriarchal myth. Unravelling HiStory is a precondition for a history open to change.
2. The French thinker René Girard has unintentionally made a marvellous analysis of violence in patriarchy. He doesn't name violence a male problem and he doesn't speak of patriarchy, but about the human being. As feminists we know by now who the human being is!! Rene Girard is really usable as a springboard for feminist analysis, e.g: Girard, Rene: **Violence and the Sacred**, 1976, John Hopkins University Press, Baltimore.
3. The patriarchal theories on myth are like a marketplace with countless different bargains of entertainment. An overview of the theories is offered in: Segal, Robert: In Defense of Mythology: The History of Modern Theories of Myth, in **Annals of Scholarship**, 198?, pp. 3-49. One of the most productive and influential patriarchal scholars of myth is Mircea Eliade. An introduction to his work is made by: Breivik, Nils Olav: **Religion og Historie. Til forståelse af Mircea Eliades religionsforskning**, 1987, Universitetsforlaget, Stavanger. Eliade expresses his view on myth in all of his works but especially in: Eliade, Mircea: **Myth and Reality**, 1963, Harper and Row, New York. For a feminist critique of Eliade see: Christ, Carol P: **Mircea Eliade and Feminist Paradigm**

Shift, in **Feminist Studies in Religion**, vol. 7, no. 1, Spring 91, pp. 75-94.

4. On the transparency of myths and the impact of patriarchal myth on women see: Daly, Mary: **Gyn/Ecology: The Metaethics of Radical Feminism**, 1991, first ed. 1979, Women's Press, London, pp. 43-105, and the book as a whole. Mary Daly is expressing a view on myth and HiStory very similar to my own. I have been deeply inspired by her radical thinking and sometimes it is difficult for me to distinguish my own thinking from hers.
5. Coyner, Sandra: Women's Studies as an Academic Discipline: Why and how to do it, p. 63, in Bowles, Gloria and Duelli Klein, Renate(ed): **Theories of Women's Studies**, 1983, Routledge & Kegan Paul, London.
6. Weedon, Chris: **Feminist Practice and Poststructuralist Theory**, 1987, Basil Blackwell, Oxford, p. 10. As an introduction to "male" and "female" in Western Philosophy see: Lloyd, Genevieve: **The Man of Reason**, 1984, Methuen & Co, London.
7. The origins of patriarchy are accessible not through historical texts but through mythic texts. Researching the development of the goddess/-woman-symbol from 3000 B.C. to A.D. 300 it becomes evident that patriarchy is founded on a misconception of Power Over women, (and over Nature and Death). This idea/feeling expresses itself in the myths of the goddesses/woman. The goddess/woman is murdered, tortured, raped, humiliated and her powers are stolen from her. A mythic development which culminates in the monotheistic allpowerful Father God who creates everything out of Nothing. These myths are the depthpatterns of patriarchal thinking and ethics. HiStory is the unfolding of the mythic message. In patriarchal scholarship on goddess-symbolism (such as Eliade, Bachofen and Briffault) the goddesses are described as goddesses of fertility belonging to a distant past before civilization. These scholars - modern myth-makers - didn't/don't want to see the diversity of the goddess-symbol and the dimensions of the violation. The goddesses are transparent symbols of the violation of women's ability To Be herSelf, To

Think herSelf and To Create herSelf. As an introduction to the history of the goddess/woman-symbol see: Allen, Paula: **The Sacred Hoop: Recovering the Feminine in American Indian Tradition**, 1986, Beacon Press, Boston. Condren, Mary: **The Serpent and the Goddess: Women, Religion and Power in Celtic Ireland**, 1989, HarperCollins, New York. Ehrenberg, Margaret: **Women in Prehistory**, 1989, British Museum Publications, London. Gimbutas, Marija: **Goddesses and Gods of Old Europe**, 1974, Harper & Row, San Francisco. Gimbutas, Marija: **The Language of The Goddess**, 1989, Harper & Row, San Francisco. Kensky-Frymer, Tikva: **In the Wake of the Goddesses: Women, Culture, and the biblical Transformation of Pagan Myth**, 1992, The Free Press, New York. Stone, Merlin: **When God was a Woman**, 1976, Beacon Press, Boston. Stone, Merlin: **Ancient Mirrors of Womanhood**, 1979, Beacon Press, Boston. Wolkstein, Diane and Kramer, Samuel: **Inanna, Queen of Heaven and Earth: Her Stories and Hymns from Sumer**, 1983, Harper & Row, New York.

8. Lefkowitz, Mary and Fant, Maureen: **Women's Life in Greece and Rome**, 1982, Duckworth, London, p. 64.
9. Plato: **The Republic**, book 5, 451c-461e. Danish translation: **Staten**, bog 5, translated by Hans Ræder, 1961, Hans Reitzels Forlag, København, pp. 183ff.
10. Are Feminist Studies to be an autonomous discipline within existing universities? Should they rather be completely separated from "the separated fields"? In feminist universities? Or is integration the most fruitful model? And what about our theories and methods? Are the ones available from the traditional fields useful for feminist studies? Or are they too infected by patriarchal assumptions? Is it possible to add genuine feminist theories and methods to them? Or should we rather find a totally new way of learning, researching, theorizing - new models of thinking? These are some of the key questions asked again and again by feminist scholars. Plato raised the question too and concluded with the hypothetical question, quoted in my text, that if women were going to be separated from men in education, then men would have to work out **a programme**

for them (for programming the women's minds). Isn't that precisely what is happening today when we use his theories and methods at all? For the discussion of these problems see e.g. Bowles, Gloria: **Theories of Women's Studies**, 1983, Routledge & Kegan Paul, London. Daly, Mary: **Beyond God the Father: Towards a Philosophy of Women's Liberation**, 1973, Beacon Press, Boston. Daly, Mary: **Pure Lust: Elemental Feminist Philosophy**, 1984, Beacon Press, Boston. Donovan, Josephine: **Feminist Theory: The intellectual Traditions of American Feminism**, 1985, Frederick Ungar Publishing Co., New York. Gatens, Moira: **Feminism and Philosophy**, 1991, Polity Press, Cambridge. Grimshaw, Jean: **Philosophy and Feminist Thinking**, 1986, University of Minnesota Press, Minneapolis. Harding, Sandra (ed.): **Feminism & Methodology**, 1987, Indiana University Press, Bloomington. Keohane, Nannerl (ed.): **Feminist Theory: A Critique of Ideology**, 1982, The Harvester Press, Sussex. Koch, Ulla (ed.): **Køn og Videnskab**, 1989, Serie om Kvindeforskning nr. 27, Aalborg Universitetsforlag, Aalborg. Spender, Dale: **Man Made Language**, 1980, Routledge & Kegan Paul, London. Weedon, Chris: **Feminist Practice and Poststructuralist Theory**, 1987, Basil Blackwell, Oxford.

11. Hesiodos/Hesiod: **The Theogony/Theogonien**, translated by Lejf Hjortsø, Gyldendal, København.
12. Spretnak, Charlene: **Lost Goddesses of Early Greece**, 1984, Beacon Press, Boston, pp. 97f.
13. Harrison, Jane: **Prolegomena to the Study of Greek Religion**, 1961 (first edition 1917), The Merlin Press, London, p. 648.
14. Graves, Robert: **The Greek Myths**, 1992 (first edition 1955), Penguin Books, London, pp. 20 and 46.
15. Aeschylus/Aischylos: **The Eumenides/Eumiderne**, verse 736, translated by Per Krarup and Karl Nielsen, 1958, Gyldendal, København, p. 135.

16. Ovid: **The Metamorphoses**, Book seven, translated by Horace Gregory, 1958, The Viking Press, New York, pp. 163-167. **Ovids metamorfoser**, in Danish by Otto Foss, 1991, Gyldendal, København.
17. The distinction between the private and the public form of patriarchy is taken from Walby, Sylvia: **Theorizing Patriarchy** (see note 1), pp. 173ff.
18. Graves, Robert (see note 14), paragraphs: 9.a; 33.b,3,4; 50.e; 73 passim; 75.3; 132.1,4; 134.c. Walker, Barbara: **The Crone: Woman of Age, Wisdom and Power**, 1985, Harper & Row, San Francisco.
19. An analysis of Power Over and Power from Within is offered in Starhawk: **Dreaming the Dark**, 1982, Beacon Press, Boston, pp. 1-15.
20. Radical Feminism is often criticized of "essentialism". See e.g. Weedon (note 10), pp. 132f, Walby (note 1), p. 102, Gatens (note 10), pp. 79f.
21. Kerenyi, Carl: **The Gods of the Greek**, 1960, New York, p. 128.
22. Graves: p. 44.
23. Pirani, Alix: **The Absent Father**, 1989, Arkana, London, p. 76.
24. When feminism is inspired by postmodernism, it sounds like this: "At any particular historical moment however, there is a finite number of discourses in circulation, discourses which are in competition for meaning. It is the conflict between these discourses which creates the possibility of new ways of thinking and new forms of subjectivity." (Weedon, 1987, note 10). If this is "true", then patriarchal discourses - the systematic exploitation of women's minds and bodies - is the very source of our possibility for subjectivity, feminist thinking, the source of change and freedom. That is intellectual seduction!!

25. I found the term "Eye of Death" in Pereira, Sylvia Brinton: **Descent to the Goddess: A way of Initiation for Women**, 1981, Inner City Books, Toronto. I don't agree with all her statements about women, but I find these words on "the Eye of Death" very suggestive: "Such seeing is radical and dangerously innovative, but not necessarily evil unless unbalanced and therefore static and partial. It feels monstrous and ugly and even petrifying to the non-initiate. For it shears us of our defenses and entails a sacrifice of easy collective understandings and of the hopes and expectations of looking good and safely belonging. It is ... giving a view of the ground below ethics and aesthetics and the opposites themselves. It is the instinctual eye - an eye of the spirit in nature. This is the vision that Ereshkigal and Kali and the Gorgon bring to the initiate ... Now we need to know this vision, for we are already working with its subtle energies in astro- and atomic physics."(p. 33).
26. The process of creating the atomic bomb is an example of "Pegasus-creating". The history of the Bomb is available in Lansing, Lamont: **Day of Trinity**, 1965, Atheneum, New York.
27. Styringsgruppen for Kvindeforskning: **Folketingets Aktionsplan for Kvindeforskning 1986-92 - Evaluering**, 1992, AKA-Print, Århus.
28. Daly 1991 (see note 4), pp. 107-313.
29. Daly, Mary: **Outercourse, The Be-Dazzling Voyage**, 1993, Women's Press, London, & Daly 1984 (see note 10).

Programme

Gender Relations - State, Market, and Civil Society The Nordic Experiences in a European Perspective

**Aalborg University, Fibigerstræde 2
August 14 - 18, 1993**

**Programme Committee:
Ruth Emerek, Ulla Koch, Anna-Birte Ravn, and Birte Siim**

Sunday, August 15

- 9.00 - 10.00 a.m. **Registration and coffee**
- 10.00 - 10.30 a.m. **Introduction and presentation**
- 10.30 - 12.30 a.m. **Sylvia Walby: *Different Forms of Patriarchy: European Comparisons***
- 12.30 - 2.00 p.m. **Lunch and coffee**
- 2.00 - 3.00 p.m. **Section I: Gender and the Labour Market**
Introduction by Ruth Emerek & Bodil Bjerring: *Danish/Nordic Research on Gender and the Labour Market: Status and Visions*
- 3.00 - 6.00 p.m. **Short presentation of participants' papers in section I**
Discussion of main problems and key concepts
Chair: Drude Dahlerup
Marianne Rostgård: *The Creation of a Gendered Division of Labour in the Danish Textile Industry*
Iris Rittenhofer: *Leadership in a Genderhistorical Perspective*
Yvonne Due Billing: *Gender and Organization: Towards a Differentiated Understanding*
Eileen Drew: *The Part-Time Option? Women and Part-Time Work in the European Community*
Bodil Bjerring: *Women's Industrial Work in North Jutland*
Ruth Emerek: *On the Subject of Measuring Women's (and Men's) Participation in the Labour Market - An Attempt to categorize and examine Wage Earners Participation in the Labour Market*
- 6.00 - 8.00 p.m. **Dinner**
- 8.00 - 9.30 p.m. **Ph.D. programmes in England, Ireland and Sweden**
Introduction by Sylvia Walby, Eileen Drew & Yvonne Hirdman

Monday, August 16

- 9.00 - 10.45 a.m. **Jane Lewis: *Gender and Social Policy in Europe: Work, the Family, and the State***
- 10.45 - 11.00 a.m. **Coffee break**
- 11.00 - 12.00 a.m. **Section II: Gender, Welfare, and the Family**
Introduction by Maren Bak: *Danish/Nordic Research on Gender, Welfare and the Family: Status and Visions*
- 12.00 - 1.00 p.m. **Section III: Gender, Power, and Democratic Citizenship**
Introduction by Birte Siim: *Danish/Nordic Research on Gender, Power, and Democratic Citizenship: Status and Visions*
- 1.00 - 3.00 p.m. **Lunch and coffee**

- 3.00 - 6.00 p.m. **Short presentation of participants' papers in section II & III**
 Discussion of main problems and key concepts
 Chair: Karen Sjørup
 Ulla Koch: *Studying Care in Modern Economies - Considerations on Methods and Theory Building*
 Drude Dahlerup: *Learning to Live with the State. State, Market and Civic Society: Women's Need for State Intervention in East and West*
 Anette Aunbirk: *Negotiating Parental Leave*
 Maren Bak: *Family Research and Theory in Denmark: A Literature Review*
 Birte Siim: *Gender, Power and, Democratic Citizenship*
 Ann-Dorte Christensen: *Gender, Mobilization, and Empowerment*
- 7.30 - **Dinner**

Tuesday, August 17

- 9.00 - 10.45 a.m. **Yvonne Hirdman: Gender Systems and the Nordic Welfare States**
 10.45 - 11.00 a.m. **Coffee break**
 11.00 - 12.00 a.m. **Section IV: Gender Theory and Feminist Research**
 Introduction by Anna-Birte Ravn & Susanne Thorbek: *Danish/Nordic Research on Gender Theory: Status and Visions*
- 12.00 - 2.00 p.m. **Lunch and coffee**
- 2.00 - 4.00 p.m. **Short presentation of participants' papers in section IV**
 Discussion of main problems and key concepts
 Chair: Birte Siim
 Karen Sjørup: *Patriarchy and the Female Subject*
 Hanne Marlene Dahl: *Contemporary Theories of Patriarchy - Like a Bird Without Wings? Power, Signification and Gender in the Reproduction of Patriarchy*
 Lene Gregersen: *Moving far beyond the Separated Fields of Patriarchal Scholarship; the Qualitative Leap of Philosophical Daring*
 Susanne Thorbek: *Gender in two Slum Cultures*
 Anna-Birte Ravn: *Equality versus Difference and Gender versus Class in Danish Women's History*
- 4.00 - 5.00 p.m. **General conclusions on the contents of Ph.D. programmes in social science gender studies**
 Chair: Ruth Emerek, Ulla Koch, Anna-Birte Ravn and Birte Siim

Wednesday, August 18

- 9.00 - 12.00 a.m. Meeting on future national and international cooperation on Ph.D. programmes in social science gender studies

Conference papers published elsewhere:

Sylvia Walby: 'Gender, Work and Fordism: The EC Context'. **International Journal of Sociology**, Winter 1994-95. To be reprinted in Thomas Boje (ed.): **Welfare State and the Labour Market in a Changing Europe: Consequences for Citizenship, Work and Gender**. M.E. Sharpe.

Yvonne Hirdmann: **Women - from Possibility to Problem? Gender Conflict in the Welfare State - the Swedish Model**. Research Report No. 3, 1994, Stockholm: Arbetslivscentrum.

Marianne Rostgård: 'The Creation of a Gendered Division of Labour in the Danish Textile Industry'. In Gertjan de Groot & Marlou Schrover (eds.): **Women Workers and Technological Change in Nineteenth and Twentieth Century Europe**. The Falmer Press (UK), 1994.

Yvonne Due Billing & Mats Alvesson: 'Gender and Organization: Towards a Differentiated Understanding'. **Organization Studies** 13/12 1992, 73-102.

Eileen Drew: 'The Part-Time Option? Women and Part-Time Work in the European Community'. **Women's Studies International Forum**, Vol. 15, Nos. 5/6, 1992, 607-614.

Bodil Bjerring: 'Kvinder på fabriksarbejde i Nordjylland'. In Esther Fihl & Jens Pinholt: **Livsformer og kultur**. Århus: Akademisk Forlag 1992.

Drude Dahlerup: 'Learning to Live with the State - State, Market, and Civil Society: Women's Need for State Intervention in East and West'. **Women's Studies International Forum**, Vol. 17, Nos. 2/3, 1994, 117-127.

Anette Aunbirk: 'Forhandling om forældreorlov'. **Dansk Sociologi** nr. 3. 1993, 56-72.

Susanne Thorbek: 'Gender in Two Slum Cultures'. In Signe Arnfred et al. (eds.): **The Language of Development Studies**. Copenhagen 1990. And in **Environment and Urbanization**, Vol. 3, No. 2, 1991.

Anna-Birte Ravn: 'Equality versus Difference and Gender versus Class in Danish Women's History'. To appear in **NORA - Nordic Journal of Women's Studies**, Vol. 3, No. 1, 1995.

Publications in FREIA's paper series:

1. Karin Widerberg: Udfordringer til kvinneforskningen i 1990'erne - foredrag på Center for Kvinneforskning i Aalborg 10.5.90, 1992
2. Feminist Research. Aalborg University. Report 1976-1991, 1992
3. Ann-Dorte Christensen: Kvinder i den nye fredsbevægelse i Danmark - mellem køkkenruller, resolutioner og teltpæle, 1992
4. Ulla Koch: Uformel økonomi og social arbejdsdeling - en fortælling om tværfaglighed og det umuliges kunst, 1992
5. Marianne Rostgaard: Kvindearbejde og kønsarbejdsdeling i tekstilindustrien i Danmark ca. 1830 - 1915, 1992
6. Inger Agger: Køn og krænkelse - om politisk vold mod kvinder, 1992
7. Margrethe Holm Andersen: Heks, hore eller heltinde? - et case-studie om tanzanianske kvinders politiske deltagelse og kønsideologier i forandring, 1993
8. Ulla Koch: A Feminist Political Economics of Integration in the European Community - an outline, 1993
9. Susanne Thorbek: Urbanization, Slum Culture, Gender Struggle and Women's Identity, 1993
10. Susanne Thorbek: Køn og Urbanisering, 1994
11. Poul Knopp Damkjær: Kvinder & rektorstillinger - et indlæg i ligestillingsdebatten, 1994
12. Birte Siim: Det kønnede demokrati - kvinders medborgerskab i de skandinaviske velfærdsstater, 1994
13. Anna-Birte Ravn: Kønsarbejdsdeling - diskurs og magt, 1994.
14. Bente Rosenbeck: Med kønnet tilbage til den politiske historie, 1994
15. Jytte Bang og Susanne Stubgaard: Piger og fysik i gymnasiet, 1994
16. Harriet Bjerrum Nielsen og Monica Rudberg: Jenter og gutter i forandring, 1994
17. Jane Lewis: Gender, Family and the Study of Welfare 'Regimes', 1995
18. Iris Rittenhofer: A Roll in the Hay with the Director: The Manager in a Genderhistorical Perspective, 1995

19. Ruth Emerek: On the Subject of Measuring Women's (and Men's) Participation in the Labour Market, 1995
20. Maren Bak: Family Research and Theory in Denmark: A Literature Review, 1995
21. Ann-Dorte Christensen & Birte Siim: Gender, Citizenship and Political Mobilization, 1995
22. Hanne Marlene Dahl: Contemporary Theories of Patriarchy - Like a Bird without Wings? Power, Signification and Gender in the Reproduction of Patriarchy, 1995
23. Lene Klitrose: Moving far beyond the Separated Fields of Patriarchal Scholarship: the Qualitative Leap of Philosophical Daring, 1995

FREIA - the Feminist Research Centre in Aalborg is an interdisciplinary organization of feminist researchers at Aalborg University. Focus of the centre lies within the social sciences, especially the fields of anthropology, history, sociology/social science, political science, economics and development studies. The present research programme "Gender relations - power, identity and social change" forms the framework of a number of individual and collective projects. FREIA is part of the Department of Development and Planning at Aalborg University.